SUGGESTION

"Man's whole education is the result of Suggestion."

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HOW I BECAME CONVINCED OF THE TRUTH OF TELEPATHY.

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I have been asked to tell how I became convinced that man possesses the power to communicate thoughts to his fellow man otherwise than through the recognized channels of the senses. I could answer that question very easily and truthfully by saying that I am credulous enough to accept and believe human testimony. When thousands of otherwise reputable men and women declare that they have experienced the phenomenon and witnessed it in others; and when hundreds of men, whose reputation for probity and scientific attainments is international, aver that they have experimentally reproduced the phenomena of telepathy, I confess that I am very much inclined to believe what they say. When a great society, the London Society for Psychical Research, is organized for the sole purpose of scientifically investigating such phenomena, and I find that its active workers comprise some of the ablest scientists and most careful and conscientious investigators in the civilized world, and when that society publishes two large volumes, "Phantasms of the Living," containing more than thirteen hundred pages of testimony to the fact that telepathy exists as a power of the human mind, I confess that I am prone to be "convinced of the truth of telepathy." I know that it is unscientific, very, to be so credulous; for I have been so informed by some very able scientists. I know that it is considered to be scientific heresy to believe human testimony on such subjects; and I have been informed by members of the Society for Psychical Research that I have been guilty of such heresy in that I have believed the testimony of that society and have generalized from its published facts, instead of spending a lifetime in finding out whether they told the truth or were engaged in a gigantic conspiracy to impose upon the credulity of mankind.

I do not mention this in any spirit of complaint or fault finding, for I cannot but realize that in times past it was very unsafe for any scientific investigator of psychic phenomena to accept human testimony on that subject. The tales of devils, demons, ghosts, hobgoblins, witches, visions, dreams and presentiments, with which old women and nurses were in the habit of entertaining the good children,

and securing the obedience of the refractory, were fair samples of the material with which, at the threshold of scientific inquiry on the subject, the investigator of psychic science had to deal; and it is obvious that, under those circumstances, the old rule that human testimony should not be received was indispensable.

But when such world renowned scientists as Professors Coues, James, Gates, Crookes, Wallace, Sidgwick, Myers, Podmore, Hodgson, and hosts of others of equal capacity for accurate observation—when such men declare that they have experimentally demonstrated the existence of that and cognate psychic powers, I am forced to the conviction that the old rule may now be somewhat relaxed. That is a question, however, which each investigator must determine for himself; and I am not disposed to find fault with anyone who chooses to adhere to the old rule and to waste a lifetime in reproducing phenomena which have been witnessed and verified by thousands of accurate and conscientious observers. But I do say, nevertheless, that as long as every student of experimental psychology adheres to the notion that in order to be considered "scientific" he must personally conduct every experiment from which he deduces a conclusion, there will be little progress made in psychic science. If the physical sciences had been investigated on that principle, we would still be riding in stage coaches and nine-tenths of all the appliances of modern civilization would be still unknown. If the science of electricity, for instance, had been so studied, Edison would have commenced his studies by fumbling with lodestones, producing static electricity by rubbing sticks of sealing wax upon the seat of his pants, and possibly by this time he might have reached the kite-flying experiment of Franklin. Certain it is that he would have reached the stage of senile decrepitude before he could have experimentally verified a one-hundredth part of the conclusions of his predecessors; and he would have died of old age and disappointed ambition before he would have dared to make an original experiment or generalization.

If substantial progress in psychic science is ever to be made it must be by adopting the same methods which prevail in the development of the physical sciences. That is to say, some credit must be attached to the declarations of competent observers. We must take something for granted. We must begin where our predecessors left off. We must take advantage of their discoveries and explore new domains, instead of perpetually traveling in their old pathways for fear that they have been lying to us about the topography of the realms they have explored.

I must be understood now as giving fatherly advice to those who are just entering the field of psychic investigation. I confess that I did not dare to follow the advice I now give, for the simple reason that I began before psychic phenomena had been scientifically investigated by competent observers who were known to be trustworthy. I did not, however, waste much time in repeating experiments after becoming satisfied of the verity of any particular class of phenomena; for I investigated for the sole purpose of satisfying my own mind, and not with a view of converting others. I investigated by classes of phenomena, and, having demonstrated to my own satisfaction that one particular class of phenomena could be produced without fraud or legerdemain, I dropped it and proceeded to another class,

and so on till I had practically covered the whole psychic repertoire.

I may be pardoned by some of my readers for remarking, in passing, that when I began my investigations I had no theory of causation or hypothesis to sustain. I simply desired to know the truth as to the verity of the alleged phenomena; and if I know my own mind I was free from prejudice for or against any then existing hypothesis. What followed is tolerably well known, and need not be discussed in this connection. I may remark, however, that, like every other honest investigator, I was hoping to be able to formulate a working hypothesis which would account for all the facts; and I early became conscious, in a vague, general way, that the phenomenon of telepathy, if it could be proven to exist, must be a factor of supreme importance in any theory of causation that could be formulated. To those who are acquainted with my subsequent writings it is superfluous to say that I found my conjectures to be correct; and that telepathy actually marks the border line between the realms of science and superstition.

I therefore applied myself to the task of investigating that phenomenon, with a firm determination to know the fact of the existence of that power if it existed. To my surprise and gratification I found the task to be a comparatively easy one when I came to know something of the conditions necessary to be observed.

I have not space to devote to the recital of the many failures which I encountered, nor of the partial successes which might be relegated to the domain of coincidence, nor of the complete successes where the element of human veracity constituted a factor in the case. I will, therefore, briefly state, not "how I became convinced," but how I came to know, "of the truth of telepathy."

The first conclusive test obtained was through the instrumentality of a lady whose husband is a professional hypnotist —Prof. Carpenter, of Boston. Prof. Carpenter is a careful, conscientious operator, and had trained his wife's psychic powers to a high state of proficiency. I had frequently seen exhibitions of her powers at private entertainments before I obtained her consent to give me an opportunity to conduct the experiments myself in the absence of her friends. I invited two eminent scientists of the ultra skeptical variety to be present and assist.

Having partially hypnotized the lady, I procured from a store near by a pack of common playing cards. One of the gentlemen present opened the pack and thoroughly shuffled the cards and handed them to me. Previous to this, however, I had thoroughly blindfolded the lady by folding a pair of kid gloves into pads of convenient size, placed them over her eyes, and drew a folded silk handkerchief over the pads and around her head, tying it tightly and securely in place. Each of the gentlemen present carefully examined the condition of the pads and handkerchief, and each declared himself perfectly satisfied that it was simply impossible for her to see either through or under the dozen or more thicknesses of material with which her eyes were bound. It was, in fact, a physical impossibility for her to open her eyes. Enjoining strict silence on the part of all present, I then shuffled the cards without looking at them, and, standing partly behind her chair, so as to be out of the range of her vision even if she had not been blindfolded, I drew a card from near the center of the pack, and, after having exhibited it to the gentlemen

present, placed it in her hand. She immediately pressed it against her forehead and at once correctly named the card. I then handed her a dozen others in rapid succession, and she made not a single mistake. One of the others then took the pack and repeated the test until he was satisfied that there was no collusion, discoverable at least, between the lady and myself. Half the pack had then been exhausted, and so was the lady by that time, and the seance was closed.

After this I had many seances with the lady, sometimes with only one or two present, and sometimes in the presence of a large party. But I do not remember of more than one or two failures, and they occurred after she had become weary.

I should remark in this connection that when I first began my experiments with the lady she was credited with possessing "clairvoyant" powers. That is to say, no distinction had then been clearly drawn between clairvoyance and telepathy; and every phenomenon involving the perception of a fact not cognizable by the senses was called "clairvoyance." I soon discovered, however, that there was a clearly marked distinction between clairvoyance, that is, independent clairvoyance, and telepathy. In conversation with Prof. Carpenter I learned that his wife sometimes made a mistake in describing the first card or picture handed to her, and that upon handing her a second card or picture she would accurately describe the first; and on handing her the third she would correctly name the second, and so on through a long series. Having witnessed several such performances I discovered that when she made a mistake it was when no one had seen the card previous to its being handed to her. I also noted that she would sometimes place the face of the card against her forehead, no one having seen it, and would fail to recognize its character; and then she would turn the card over, the back to her head and the face to the audience, when she would immediately name the card with accuracy. I then made a series of tests with this lady and others, and found that in no case could the card be correctly designated when no one in the audience had seen it. If I was alone with the percipient, and handed him or her a card without looking at it, it always resulted in failure; whereas the same percipient would instantly give the correct answer when she could read it in my mind.

It was thus that I learned to doubt the existence of the faculty of clairvoyance, properly so called; and after the lapse of many years of patient observation, I have still to witness the first phenomenon that has a tendency to convince me of the existence of the power of independent clairvoyance. I do not say that it does not exist. I do not know. But I do say that I have seen nothing that could not be referred to telepathy for a full and complete explanation.

Having concluded the series of experiments above mentioned, I determined, if possible, to develop the faculty in my own mind, at least far enough to resolve any lingering doubt that might be unconsciously entertained. Accordingly I caused myself to be securely blindfolded in presence of my family and two or three trustworthy friends, and instructed them to draw a card from the pack, place it on a table, face up, and in full view of all but myself. I enjoined absolute silence, and requested them to steadily gaze upon the card and patiently await results. I determined not to yield to any mere mental impression, but to watch for a vision of

the card itself. I endeavored to become as passive as possible and to shut out all objective thoughts. In fact, I tried to go to sleep. I soon found that the moment I approached a state of somnolency I began to see visions of self-illuminated objects floating in the darkness before me. If, however, one seemed to be taking a definite shape it would instantly rouse me and the vision would vanish. At length I mastered my curiosity sufficiently to enable me to hold the vision long enough to perceive its import. When that was accomplished I saw—not a card with its spots clearly defined—but a number of objects arranged in rows and resembling real diamonds. I was finally enabled to count them, and finding that there were ten of them I ventured to name the ten of diamonds. The applause that followed told me that I was right and I removed the bandage and found the ten of diamonds lying on the table. The vision was symbolical merely; but no other possible symbol could have conveyed a clearer idea of the fact as it existed.

I then suffered myself to be blindfolded again, and in a very few moments I saw a vision of a single heart spot floating before me. I named the ace of hearts, and I was right. Another card selected was the five of spades, but I named the five of clubs. The mistake arose from my own obtuseness in not being able to interpret the element of symbolism in the vision. I saw five spots arranged as on a card, but I could only see the stem end of each spot; the other end being thrust into the darkness, so to speak, leaving a little less than half of each spot visible. Now, the stem end of the club spot is precisely the same as the corresponding end of the spade spot; and I was stupid enough not to be able to see that the fact that the point of each spot was concealed was obviously a symbolical representation of spades thrust partly into the earth. This was the only mistake that I made out of five cards selected for my individual benefit. Others of the company tried the same experiment in the same way, and each one scored a sufficient number of successes to demonstrate the truth of telepathy.

Since that time I have seen hundreds of experiments tried neither more nor less wonderful and conclusive than those I have mentioned. I will relate one more tried by myself merely because it is a little outside of the beaten track of experimental telepathy, although the principle involved is exemplified in thousands of instances where it is not generally recognized. Those of my readers who are familiar with my published works will understand the full significance of the remark when I say that I have held, and still hold, that telepathy between relatives and friends is constant; and that a telepathic message can be conveyed from one to another through an indefinite number of persons, just the same as an oral communication can be transmitted from mouth to mouth until the origin of the message is lost sight of. Telepathy, be it remembered, is the means of communication between subjective minds, and hence the content of a telepathic message is rarely elevated above the threshold of normal consciousness. This only happens when the percipient is a psychic or is temporarily in a partially subjective state or condition. Hence it is that a telepathic message may be conveyed from the subjective mind of A to the subjective mind of B, and from B to C, and so on, unconsciously to all concerned, until some one of the number comes in contact with a psychic—a mind reader—when the message will for the first

time rise above the threshold of the normal consciousness of the psychic and thus become known to all concerned. In other words, to reduce the proposition to its lowest terms: If A can communicate a telepathic message to B it follows that B can communicate the same message telepathically to C, and by the same means C can communicate it to D, and so on indefinitely. It was to confirm this proposition that I made the experiment which I am about to relate, although it is all but self-evident that the proposition is true.

Two or three years ago a traveling telepathist visited Washington, and gave a series of public exhibitions of her powers. I did not attend the performances until after the events happened which I am about to relate, and I had never seen nor heard of the company before their visit to Washington. A friend of mine, a leading lawyer in the city, attended the first performance, and came to me the next morning full of wonder and astonishment, and requested me to go with him the next night. I refused, but proposed a test which would eliminate all possibility of trickery, legerdemain, or collusion. I learned from him that the husband of the telepathist hypnotized and blindfolded her, placed her upon the stage, and then distributed tablets among the audience, requesting them to write questions and sign their names, and then fold the slips of paper, place them in their pockets, and await results. This being done, the lady would call the name of each one in turn, state the question asked, and answer it. The husband would then ask for the slip containing the question and read it to the audience; and in each case the lady was found to be right as to the name and contents of the message. Of course all this might be accounted for on the supposition that the lady was in collusion with the writers of the messages; or that the tablets bore the impression of the writing and that a confederate had some means of conveying the information to her. To eliminate all such possibilities I requested my friend to attend the next performance and write, on a leaf of his own notebook, the following message:

"A friend of mine has given me the name of a playing card. Please tell me what it is." (Signed.)

I then said to him: "I am now going to give you the name of the card by means of telepathy only. I will not state its name to you or to anyone else by any objective means whatever until you obtain the lady's answer."

My instructions were followed to the letter, with the following result: The lady called the name of my friend and stated the question correctly, and then said: "I cannot see the card clearly; but it is red; I feel sure that it is a diamond," or words to that effect. She tried faithfully to ascertain the exact denomination; and finally her husband explained that she was very tired and in that state could not see clearly. He then promised to again hypnotize her when she was rested and send the answer by mail. He kept his promise and stated in his letter that his wife still had some difficulty in seeing the card clearly; but was under the impression that it was the nine of diamonds.

When the letter was received and before it was opened I divulged to my friend the name of the card I had thought of. It was the ten of diamonds.

I have little to add to the above recital. It is obvious, however, that the evidential value of the lady's answer is fully as great as if she had said that it was the ten of diamonds instead of the nine. When one

cannot see a card quite clearly enough (either objectively or subjectively), to distinguish between the nine and the ten spot, the evidential value of the answer is manifestly of the highest order if either one of the two is named.

It seems probable that the difficulty which the lady encountered in seeing clearly was enhanced by the fact that my own psychic training has been limited to the experience herein related, and my friend has had no training or experience in that line whatever. He is a hard-headed lawyer, full of common sense, honest as the sun, strong and vigorous in body and mind, free from nervous symptoms, and altogether about as unpromising an agent as could have been selected for the conveyance of a telepathic message. Whether these facts operated adversely or not is a question which cannot be determined with certainty until we know more than is now known of the underlying principles governing the production of the phenomenon of telepathy.

In conclusion, I desire to say that telepathy is, all things considered, the most important factor in psychic science; for it affords a full and complete explanation of the great bulk of all that is mysterious in psychic phenomena. And it is not too much to say that if that factor should ever be eliminated from the science of experimental psychology, the observable phenomena which have puzzled the brains of mankind from time immemorial will again be relegated to the domain of doubt and superstition.

THE POWER OF THOUGHT.

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Did it ever occur to you that your thoughts prompt or suggest your every physical action? It is a fact that thought is the father of every act or motion of every muscle and organ in the body. The forces of the body are all subservient to thought. All physical action is but the expression of thought. The physical form is but an index to the thoughts of the mind. Thought is force, and force produces energy; and energy in turn produces motion and action. Thus thought, through motion, displaces the atoms that surround the body of the person and produces thought waves in the atmosphere, a weak thought making only a slight displacement; but the stronger thoughts displacing the atoms for a greater area.

The atmosphere resembles water in many respects. By way of illustration, throw a stone into a smooth pond of water and at once circular waves will leave the point where the atoms that compose the water have been displaced or disturbed. These wave circles will expand and travel until the extreme edge of the pond is reached unless they are interfered with by a greater wave from another direction. This is exactly how thought travels.

While sitting in church or the theater did you ever experiment by trying to make some one ahead of you look around and

recognize you? This is a very simple way of proving the power of thought. Look directly at the person, concentrate your mind and think that he will be impressed with the desire to turn around in his seat and look at you. Keep your thoughts centered on the person for a few moments and you will accomplish your desire. Just as soon as your thought wave reaches him he will feel it and act upon it. It may sometimes happen that there may be a stronger wave from a different direction that might prevent your thought wave reaching its destination. Therefore, should you fail the first time, discontinue your effort and try it a little later. Then try again and you will no doubt meet with immediate success. If thoughts can be sent that far, they can be sent still further under favorable conditions. Have you not at some time been the recipient of the thoughts of other people? Have you never been forced to think of some person at a time when your mind was deeply engrossed in some other subject, and then a few minutes later see that person on the street or have him call at your house or office? His thought waves had reached you and you could not account for the impression but you probably made the statement, so often heard, "Why, I was just thinking of you!"

As previously mentioned, the physical form is but an expression of the thoughts of the man. Every thought brings into play certain brain cells and exercises some physical tissue or muscle, and this exercise must produce a minute change in the construction of the tissue. This being a physiological fact, it is only necessary to have a sufficient number of thoughts to produce an entire change in both the mental and physical organization of man. This is the secret of the wonderful success of mental science and Christian science, and the wonderful cures made through their teaching. Your thoughts displace disease by developing healthy tissue.

"As a man thinketh, so is he." "The outward man is but an expression of the inner man." That is why we are enabled to read character from the physical form. No man can live a pure life, think only pure, beautiful thoughts, enjoy perfect happiness and not show these thoughts on his face. Neither can a man who has led an impure life, where his thoughts have been low and material, cover up these signs; for every thought or its expression calls into action certain parts of the face. We have learned from experience and through our intuitions to read these signs as indicating the character of the man.

Speech is also an expression of thought. It is the means of conveying thought from one person to another, but its usefulness is limited because sound can only be propelled a short distance by the human voice. Speech is to thought what wires are to telegraphy, a means of conveying a thought. The wires are not necessary to the telegraph, nor is speech necessary to thought. We can send a message without wires and we can send a thought message without speech. The electric currents used in telegraphy cause waves in the atmosphere. These waves spread until they reach a receiver, where they are taken up and fulfill their purpose. Thought also causes magnetic waves in the atmosphere. They travel until they are taken up not only by one person, but possibly by thousands. As evidence of this, note the various suicide or murder epidemics, fads and crazes that spread over our country. Another evidence is the series of coincidences on record in the patent office in Washington. It is seldom that any important

invention is entered for a patent without the same thing being entered by several other persons about the same time; demonstrating that these people had all been working on one man's thoughts, or possibly on their combined thoughts, although none of them knew that others had been working out the same idea.

"Thoughts are things." If your thoughts are good, they will help humanity to a greater or less extent. If they are not, they will retard civilization. Do you fully realize the responsibility you assume when you think thoughts that are not beneficial to humanity?

The will power directs and determines the course and extent of your influence on other people by means of your thoughts. Some people have strong wills, but the majority of the people have not. Persons who possess strong wills can, if they understand the power of thought, force it to a greater distance than persons with weak wills. This accounts for some people being famous and successful, while others are not known outside of their immediate surroundings. The famous man is the man that possesses a strong will and starts thought waves in motion that travel around the earth.

I believe that it is possible by the will, to direct the course of our thoughts so they will go in any direction and reach the person or persons they are intended for. In fact, I have proven this to be true in many of my experiments.

There is an old superstition, wherein the passage of thought from one person to another is recognized. You no doubt have heard it many times. "When your left ear burns, someone is thinking or talking evil of you. When your right ear burns, some one is thinking or talking good of you."

The passage of thought from one person and the reception of these thoughts by another is termed telepathy. In reality, it is the real wireless telegraphy; or, in other words, wireless telegraphy is a mechanical substitute for telepathy.

Had I the time and space at my disposal, I could relate hundreds of illustrations that prove the potency of thought. We know that material of any nature is no barrier to its passage and that no distance is too great for it to travel.

The person who possesses strong will power and knows the value of thought is under a great responsibility to humanity. Should he not have correct ideas in regard to morals, his thoughts are likely to corrupt the minds of thousands of the weaker willed people that are unfortunate enough to come within his thought waves. It is a question as to how many people are thinking their own thoughts. I am inclined to believe that the majority of people think the thoughts that they receive from the thought waves of others, and in this way help in the transmission of these thoughts from one to another.

I believe, if a number of strong willed people, that fully understand the power and value of thought, would combine their efforts and think on one subject, they could produce results that would be equal to any of the miracles recorded in history.

The value of thought is well illustrated by the universal custom of prayer. Do not whole congregations unite in prayer for the purpose of bringing about a desired result? Has not this unity of thought and prayer often produced marvelous results? Think of the many lives that have been prolonged by it. The combined thought waves sent out in prayer have reached the dying man and their influence has given him

new hope and courage, stimulated his heart action through his emotions, and thus started the machinery of life into motion again at a time when it had almost stopped for want of additional energy. This energy was supplied, not by himself, but by the thoughts and wills of others. Does the bible not say that "If ye will all pray with one accord, your prayer shall be answered"? While this subject of thought is a very deep one, yet I believe it is the duty of every man to investigate it. If people would only think right, they would always live right and evil would cease to exist.

OCCULTISM, SPIRITUALISM, ETC.

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The wonderful progress made by science during the last half century not only affords abundant means to the willing hands of the ever-present faker in his schemes for exploiting the credulous public, but in some of its phases lends itself to their methods. What has been thought to be impossible in one age has been so often accomplished in the next, that many scientific men seem chary of saying what may or may not be possible—especially in the spheres of thought and of "spirits," of "divinity," and of "immortality." But it seems to us that some fundamental principles are often completely overlooked when such doubts are expressed. One principle upon which all scientific men insist is this—that whenever a new hypothesis is put forward, it must be at once subjected to investigation and experiment; and the hypothesis is only even tentatively held should experiment, while failing to fully substantiate it, fail to supply any contradictory facts.

In the case of "occult science," there is obviously no standing ground for the scientist. The teachings of the "masters," like those of the crude theologians of Christianity, must be accepted on trust—until the devotee has passed through the phases of faith and conduct necessary to develop the "occult" powers, or what to the uninitiated pass muster as such. When the scientist demands proof that the proposed course of training will accomplish the proposed object, he is met by the recommendation to try the course for himself; when he asks the believer himself, Have you developed these powers?—he is met by an inane or a temporizing reply, "Not yet," or an assertion that—somewhere afar off, in the Himalayas or Thibet—there are men who have so succeeded. But the requirement of a crucial experiment is nowhere met, unless by an attempt at jugglery that would deceive nobody but an infant. And yet there are societies carried on—and to a certain extent successful societies, too—upon such a flimsy and unsubstantial foundation as this, and which are shared in by men and women who must be admitted to be intelligent and cultivated.

In the ranks of Spiritualism, Christian

Science, and so on, we get cruder faiths, perhaps, and less cultured believers. The nexus between faker and gull is visibly shortened, and experiment and exposition become more necessary. Dreamy lectures "for the good of humanity" will not pay, and some practical exhibition of spiritual power must be manifested. Orthodox pulpit fakers have no need to exemplify their creed by works; their institution is an old-established one, and was fully attested by miracles two millenniums ago, and there is no room or need for them today, for God, in his wonderful and inscrutable way, has provided doctors to kill or cure where he formerly employed miracles. But, in this practical age, a new religion that proposes to cure disease must do at least some of its attesting business, and the people will have miracles—or some things that look very like miracles. And thus it is that, being ignorant and gullible, the vast majority of Protestants, and even many Liberals, seem almost as ready to believe in witchcraft or clairvoyance as the Catholic is to believe in the liquefaction of the blood of Saint Januarius or cures effected by pieces of the wrist-bones of Saint Anne.

In a scientific sense, the theories of telepathy—or "thought transference"—upon which so many men have wrecked their reputation for clear-headedness, are so far from being presentable as scientific theories or hypotheses, that they are wanting in an attempt to supply the description or even suggestion of the *modus operandi* which would be necessary to make possible critical or intelligent experiments. As we recently mentioned, one of our Spiritualistic contemporaries used Marconi's wireless telegraphing system as evidence for and illustration of the truth of telepathy; but no one justly outside of a lunatic asylum could read his argument without seeing its fallacy and total irrelevancy. Naturally, the writer made no attempt to show the correlation of the two things compared; but the folly of the whole argument is seen at once when it is remembered that, though telepathy is still in the hands of the juggler and faker, and is wanting in even an attempt at scientific statement, Marconi's invention has already resulted in several other successful inventions, in which the same principles are adopted and worked.

We have thought that by putting in diagrammatic contrast the process employed in the leading systems suggested as being correlative to telepathy, we may illustrate the difficulties to be overcome in the latter.

ORDINARY TELEGRAPH.

Sending Instrument.		Receiving Instrument.
	4 Impulses—intermittent currents or vibrations carried through wire	
3 Signals made by means of machinery.	according to agreed code.	5 Sounds received and interpreted as letters.
2 Words replaced by signals representing letters.		6 Letters formed into words.
1 Thoughts symbolized in words.		7 Words recreate thoughts.
SENDER.		RECEIVER.

WIRELESS TELEGRAPH.

	4 Intermittent electric currents or vibrations, carried through the air without wires,	
3 Signals sent by instrument.	according to agreed code.	5 Signals received interpreted as letters.
2 Words replaced by letter-signals.		6 Letters formed into words.
1 Thoughts symbolized by words.		7 Words interpreted as thoughts.
SENDER.		RECEIVER.

TELEPHONE.

	3 Vibrations carried by electric current through wire.	
2 Word-sounds produce modifications in electric current.		4 Vibrations repeated in receiving instrument, heard as sounds.
1 Thoughts symbolized by words.		5 Sounds interpreted as symbols of thoughts.
SENDER.		RECEIVER.

TELEPATHY.

SENDER.	RECEIVER.
No instrument.	No instrument.
No means of conveying thoughts but word-sounds.	No sounds received.
No sounds sent.	No words.
No means suggested of sending pictures.	No means of receiving pictures.
	No code of signs or sounds.

From these diagrams it will be understood that in all of the telegraphic systems a certain process is gone through—

1. The sender symbolizes his thoughts in word-sounds. In no sense can it be said that thoughts are words. Words are simply signs used to label thoughts, or mental images; and, if necessary, we could train ourselves to use an entirely different set of words or names for our thoughts, which we practically do when learning a new language.

2. The word-sounds are separated into the primary elements of which they consist, the letter-signs for which have but a faint relation to them.

3. These elements, or letter-signs, are transmuted into a set of signals of a totally different nature, which are simply labels for the letters. They are more or less complex, the simpler forms being used for the more frequently used letters.

4. The signals are transmitted by means of an electrical instrument, which is certainly not a thinking machine, and consist of a succession of impulses varied by interrupting the electric current. They are conveyed along a wire conductor to the receiving instruments, where the process we have described has to be gone over again in reverse order.

In the case of the wireless telegraph, Marconi has found that currents produced by certain forms of the sending instrument are conveyed through the air for long distances without the aid of a wire; in all other respects, however, the processes remain essentially the same.

In the case of the telephone, it has been found that the transmitting instrument may be so constructed that sound vibrations may be conveyed by the aid of an electric current for even hundreds of miles, the sounds produced by the receiving instrument retaining the tone and timbre of the sender's voice.

Whether, like the telegraph, the telephone will give way to the inventor, and permit talking at almost unlimited distances without a wire, is as yet a problem. There are some obvious difficulties in the way of the general use of such a system, but who shall predict? The last suggestion of discovery in this line is, that a picture, a veritable electrograph, has been transmitted by telephone. It seems impossible, but, again, who shall predict?

Now, in all of the cases so far considered, we have signals or sound-vibrations conveyed by the aid of an electric current. Not thoughts, be it observed, but simply vibrations, converted by aid of mechanism and a tympanum into sounds, symbols of thoughts. But, abolishing at one fell stroke, not merely wires and instruments, but the whole paraphernalia of words, sounds and code of signals, the telepathist gravely assures us that thoughts and pictures can be transmitted, not merely for short distances, but for thousands of miles!

There are some peculiar points connected with this matter that our friends may think it worth their while to consider. In all the cases so far known, the longer the distance the greater the power required to send a message, but with telepathy distance seems to be rather an advantage. The longer the distance (and the thicker the skull, probably) the better the results, it would seem, for the plain fact is ignored that it is utterly impossible for two persons sitting close together back to back to control each other's thoughts, to think alike, or even for one to tell what the other is thinking about. No attempt has ever been made to put this idea to a practical test, and yet such is the credulity of human nature, that the pretense that messages have passed between persons thousands of miles apart, and even between persons and "spirits," is accepted, on the

flimsiest and clumsiest evidence, as an accomplished fact! It is just as if Marconi having failed to send a wireless message for twenty yards, should ask us to believe that he could send a wireless message to Australia. But he succeeded in sending short messages before he tried long ones.

It must not be forgotten that, up to the present time, there is not the faintest particle of evidence to prove that the process of thought is one that of itself can produce any physical effect beyond the limits of the human organism. The assertion that, under certain conditions, the body of a man, like that of a cat, will exhibit strong electrical excitation, in no way helps the telepathist. Indeed, granting the fact, we should only be in the position of having discovered a new battery; how to utilize it would be our next problem, for certainly such manifestations would need interpretation fully as much as those of any other battery, or how could we tell whether its message came from a diseased brain or lung, a weary liver or a hungry stomach, a stone in the bladder or a tapeworm in the bowel?

It is manifest, that, if the atmosphere will convey thoughts without sending or receiving instruments, and without audible words or sounds, or a code of signals, it is now, like a newly completed railroad, all ready for the operators. Let the telepathist get to work and outstrip Marconi.

Then the fact would appear to be that the great bulk of our thoughts are stored away in a sub-conscious condition, only manifesting themselves occasionally in our consciousness. It is worthy of note that it is this sub-conscious part of the mind that seems to be the most active in telepathic operations. It is as though the mummies in Egypt should suddenly turn out to be the most wide-awake people in the ancient land.

To multiply objections, however, seems superfluous, in face of the oft-mentioned fact that there has not been one particle of reliable evidence so far produced in favor of the telepathic assumption. We only call attention to the subject because we know that many of our friends are impressed with the idea that the recent discoveries in science give some support to the vagaries of the Spiritualistic and New Thought charlatans and fakers, who seem to fatten and multiply in geometrical proportion to the advance of that knowledge which we have looked to as the Savior of man. We can but hope that time, which tries all things, will bring a sounder judgment to men who today seem willing to accept jugglers' tricks as good evidence for miracles.—*From Secular Thought.*

Hospitality.

Blest be the spot where cheerful guests retire,
To pause from toil, and trim their evening fire;
Blest that abode where want and pain despair,
And every stranger finds a ready chair;
Blest be those feasts with simple plenty crowned,
Where all the ruddy family around
Laugh at the jests or pranks that never fail,
Or sigh with pity at some mournful tale,
Or press the bashful stranger to his food,
And learn the luxury of doing good.

—*Goldsmith.*

Some characters are like some bodies in chemistry—very good, perhaps, in themselves, yet fly off, and refuse the least conjunction with each other.—*Greville.*

SOME CLINICAL CASES.

HERBERT A. PARKYN, M. D.

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In accordance with my promise given in the September number of SUGGESTION I will tell of the results obtained with some of the patients that attended the clinic of the Chicago School of Psychology, while the August class was in session.

Although there were many excellent results from the treatment of physical complaints and an operation was performed under suggested anesthesia, the most interesting case, probably, was that of a young man, Mr. L., who suffered from extreme self-consciousness.

The patient, Mr. L., aged 27, was so self-conscious when he presented himself for treatment that he was wearing a pair of green "goggles" so that people passing him on the street or conversing with him could not see he avoided looking them in the eyes. It required considerable courage on his part to appear before the class. Although the patient's general health was excellent, his hands were icy cold from the nervousness and excitement produced by the thought of appearing before the class and making a statement of his condition.

I did my best to make the patient feel at ease and, after assuring him we were all anxious to see him improve and would render him every assistance, I persuaded him to take off the "goggles." Then I took the history of his case, which was a typical one of self-consciousness. The patient was afraid of strangers, shy, easily embarrassed, timid, lacked self-assertiveness, confidence and aggressiveness. He could not look a person straight in the eyes, and felt that he was watched and criticised by everyone. He avoided meeting people and for years had made a recluse of himself. He had no bad habits and his habits of living were correct. In fact, his trouble lay wholly in his habit of thinking weak, fearful, self-depreciatory thoughts, which had been intensified by his life of solitude.

I gave some demonstrations on the blackboard in order to explain to the class and the patient the theories that might account for the development of self-consciousness and the method of treatment we should employ, but the patient was too shy to steal more than a passing glance at the blackboard, although he heard and understood what I said and promised to do his best to follow every suggestion made to him.

I had explained to the class that in treating a habit of thought we assumed that the undesirable thought was stored in certain cells of the brain and the more active the cells were kept, by thinking the thought, the greater was the quantity of blood supplied to the cells; that the more the cells were supplied with blood the more the thoughts arising in the cells were forced into the conscious mind; that if the patient's attention could be occupied by new thoughts the greater part of the time he was awake, the cells containing the undesirable thoughts would become inactive through disuse; that we would endeavor to place new thoughts in the pa-

tient's mind by using repeated suggestions and that by going over the same suggestions at each treatment and having the patient repeat the suggestions to himself, in the form of auto-suggestions, the new thoughts would take the place of the old ones, the old ones would become inactive and the stimulation of the cells from which they arose would diminish.

Then I turned to the patient and said: "Mr. L., when the sunlight comes into a room the darkness disappears. Can you tell me what becomes of the darkness?" "No." "Well, you neither know nor care to know. Sometimes, perhaps, you have had a musical air running through your head. Is that not a fact?" "Yes," he said. "Do you know how to get rid of such a tune?" I asked. "I have never given the matter any thought," was the reply. "Then, the next time you are bothered in this way simply begin to whistle or sing another tune, and you will soon find the old one disappear. It is not necessary for you to know, nor should you care what becomes of the old tune, so long as it ceases to bother you. Whistle a tune over and over and it becomes fastened in the mind. It becomes a habit of musical thought, but you can change the tune by changing the thought. Similarly, if one has a weak, depressing, timid habit of thought, it will disappear and a new habit of thought will take its place if he begin to think strong, determined, aggressive, fearless thoughts at every opportunity.

"I shall place you in the suggestive condition at each treatment and the suggestions made to you then will begin to ring in your ears, and you must encourage them to do so as much as possible. They will become your own thoughts and *will take form in action.*

"You must think the thoughts I shall suggest to you, over and over again—a thousand times a day, if possible, will be none too often. You must think them morning, noon and night, until the new habit of thought is formed."

After the explanation, I placed the patient in the recumbent position on the operating table and induced the suggestive condition.* I then gave suggestions to the patient, of which the following is an outline:

"Mr. L, every word I shall say to you today will be indelibly impressed upon your mind. Every word I utter will be the truth. I wish you to assume that everything I say to you is true, and, by doing so, you will make it true. At least one hundred times each day you will remember that you have an appointment with me for treatment, and every time you think of your treatment you will repeat to yourself the suggestions I give to you while here.

"Your physical health is excellent. You are a strong man—as strong as the average man you meet. You know this to be true. Your brain is as well nourished as that of the most aggressive person you know and is capable of performing the same functions and thinking the same thoughts. From this moment you will become conscious of your own strength, your capabilities and the possibilities which lie before you. Your personal appearance,

*The methods for inducing the suggestive condition have been given in previous numbers of the magazine. It is impossible to explain this procedure every month, but those who do not possess the information will find it given in detail in Lesson V, page 31, of the special mail course. Over 100 old fashioned methods are given in detail in the lessons devoted to Stage Hypnotism, Part II., Lesson XXXIX, page 303.

your strength and education place you on an equal footing with any one. You have determination. Your determination to succeed brought you to me for treatment. Your determination, coupled with your strength, will beget aggressiveness—kindly aggressiveness. I want you to think of the meaning of these words; think of what they mean *to you.* Draw yourself up to your full height one hundred times each day, and say to yourself 'I am strong, determined and aggressive. I have confidence in myself and my own abilities. I am fearless.' Go over this thought slowly each time and think of the meaning of the words. They will influence you every time, and you will feel strong, determined, aggressive, confident and fearless.

"You must think of things as you would have them occur. Sit down occasionally, close your eyes and draw a mental picture of how you should act under certain circumstances.

"From this moment I want you to take advantage of every opportunity to converse with strangers. You will make the opportunities and will look everyone straight in the eyes while conversing. You will look every person you meet straight in the eyes until you have formed the habit of looking straight into the eyes. Plan how you should act, how you *will* act and determine to act exactly as you plan.

"Think how you would act if you were filled with confidence and endeavor to act as though you had all the confidence in the world. Your acting will become second nature, and eventually give you all the confidence you desire. By going over and over in your mind these scenes in which you find yourself taking a strong part, you will become stronger and stronger in your thoughts, and your actions, in consequence, will become those of a strong, determined, confident and fearless man.

"Every little victory will make the next one easier. Congratulate yourself every time you win a victory, and tell yourself how much you can improve on it and how much easier it will be next time.

"My suggestions to you from day to day will reinforce your own suggestions and your thoughts will grow stronger all the time. Today we are planting the seed of strong, determined, aggressive, fearless thought, and it will grow rapidly. You feel it, even now, and you will leave here today stimulated mentally, encouraged, hopeful and aggressive. We are forming a new habit of thought, a habit of *strong* thought. You will think these strong thoughts morning, noon and night, until you can think of nothing else, and your actions will be governed accordingly."

When the patient returned for his second treatment it was evident to everyone in the clinic room that a great change had come over him. He entered the room in a confident manner, with his face wreathed in smiles and the "goggles" nowhere in sight. He said that he felt much more confident and aggressive, and told us of a number of interviews he had with strangers.

The improvement in this patient was very marked from day to day. He became bolder, looked everyone in the eyes and had every appearance of being at ease. The members of the class paid particular attention to him when they met him and encouraged him in every possible way.

The best way to give my readers an idea of how rapid and complete the cure was in this case is to tell them that this patient began treatment on August 2 and

three weeks later took out a peddler's license in this city and solicited orders at private houses for a patented article. At the present time the patient is as aggressive, confident, self-assertive and fearless as could be desired.

Another case was that of Mr. S., aged 61. The patient had suffered with diabetes insipidus for fifteen months before he came to the clinic. He was voiding from six quarts to two gallons of urine every twenty-four hours, with a specific gravity of 1.004. He had lost thirty pounds in weight. He complained of dyspepsia and constipation; his feet were swollen and he walked with difficulty, owing to a stiffness of the joints of the legs and severe muscular pains that arose when the legs were used. Other symptoms were shallow breathing, rapid pulse, poor memory, poor concentration, cold hands and feet, lack of strength, no appetite, dry skin.

The patient had taken several different treatments without relief before coming to the clinic, but from the first suggestive treatment his improvement was rapid. His bowels moved regularly after the second treatment; the specific gravity of the urine and the quantity of urine passed became normal on the fourth day after treatment began; the swelling of the feet had disappeared and the heart's action became normal at the end of the first week. The patient became hungry for his meals and was able to digest anything inside of the first week. His circulation improved rapidly and his strength increased greatly from the first.

The patient left for home at the end of the second week in excellent condition; every symptom excepting the muscular pains and stiffness of the legs having disappeared; and even these symptoms were greatly lessened and I believe have disappeared entirely by this time, as the two weeks' treatment merely served to get him on the road to perfect health.

The suggestions given in this case were directed to the necessity for looking after the life essentials, and to stimulating the main organs of nutrition and the organs of elimination to perform proper work. The patient's habits of eating, drinking, breathing and thinking were made to conform to the habits of the healthy man; the quantity of fluids he consumed in the day being reduced from six or eight quarts to two quarts.

In brief, after I had induced the suggestive condition in the patient, I suggested to him exactly how I desired him to live and outlined the work I expected his organs to do. Every suggestion took form in action.

Sow truth, if thou the truth wouldst reap;
Who sows the false, shall reap the vain,
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past,
Is the ripe fruit of life below.—*Bonar.*

The Inward Voice never deceives us; listen attentively to it.

What a stupid and childish habit that is which some of us have of crying before we are hurt; of being apprehensive and worried about things that never happen.

Find your purpose and fling your life out to it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—*Phillips Brooks.*

THE SELF-CONSCIOUS ME.

S. F. MEACHAM, M. D., OAKLAND, CAL.

There are, in reality, several of me. There is a material me, an etherial me, a me that I know as life, a spiritual me, a social me, and according to some thinkers, an astral me, an emotional me, a rational me, etc. But the me that I am really interested in is the self-conscious me.

All I really know of any of these other selves is only consciousness. None of them are really known *as they are,* but as as they appear in consciousness. When I say consciousness, in this article, I really mean self-consciousness, unless I designate otherwise.

If you will give me the power of retaining consciousness and of controlling the same, I care little what may become of all else. I am not saying that this segment can really exist by itself. I know little about that and, in fact, am not, after all, so much interested in that as I am in consciousness and its control. In order that you may know just my standpoint, I will say that I am a Monist. I believe that all we know and all that exists constitute one whole.

There are no separate things in this whole, but *distinct* things only. No two things or forces can be found anywhere that are not in reality related parts of this whole. Words are not the names of separate entities, existing in and of themselves, outside of connection with the rest of the all. Words are really the names of parts or segments of a connected whole, names of abstractions in fact.

We are always trying to look through what we see to find some fancied reality. Remember that what we see, feel, hear, smell, taste, or think are parts of the whole. Precedents and subsequents they may have. Parts of a chain of cause and effect they certainly are, but *real parts.* Whatever we know, by any means whatever, is such segment of the entire circle of existence, and there is no necessity of endeavoring to look through it to some reality on which it stands. It exists in its own right, and is just as real and just as substantial as any other portion of the all.

Let us always study and endeavor to know more and always more of everything about which we now know a little, but stop trying to find a something on which it stands, or by virtue of which it exists, as it exists as a related part of a deathless whole by virtue of what it is in its real character. In this light, then, the conscious me is a real me. It is *the real me.* Thoughts are as much parts of this whole, as mountains or valleys can be. These thoughts are me, the conscious me, of which I am speaking. Now don't forget what we have already said and commence with that old, old story: "My thoughts are not me, but mine. I control my thoughts." *The me controls its workings.* How it does it, or what does it, we know nothing about. That this conscious me is not the only me, I have already said, and that there is a real relation between all these selves and between them and all the rest, we have also hinted, but it, the consciousness, is a real part of the all. That is the point I want to fasten.

It acts just as do all other parts. How any of the parts act we do not know. Why a tree acts, or how, or why it grows, bears fruit and dies, or how any segment of the whole is just as it is, and does just as it does, we know just as little as we do about the consciousness. No more mystery about the one than about all the rest. It is also true that no one of these forms, as we will now call them, acts in and of itself. Every form that exists is but a center and mechanism for the reception and individualizing of force. No thing, as we call them, creates force, but simply allows force to stream through it, and individualizes or colors it, as it passes, and gives it out again different from what it receives it. One form may receive force as heat and give it out as motion, electricity, or chemical work. Another—radium, for instance—gives it out as light. A living form gives it the activity called life, and man still modifies it into thought. But none of them create anything new, or possess anything that is out of touch with all the rest.

All forces and all forms are but one related organism. Heat, light, electricity, thought, matter and spirit are but names of manifestations of this one great organism. They are all related. To know all about any one of them we would need to know all about everything, all about the whole. We cannot cut any segment out from the rest and know anything about how it would act. *Nothing can be cut out. It is all one.* See, then, the folly of trying to know about consciousness *by itself.* No such thing exists. In all such criticisms, we are fighting a man of straw, a myth.

My thoughts, desires, loves, and hates are my conscious me, and to know anything practical about them we must watch them, study them, use them.

The materialist who believes that the one word, matter, embraces all there is, tries to see how it is impossible that any one can exert any self-control. He claims that all thoughts of this nature are illusive. He says that we are hurled along *by the stream* and as we know that we are going and enjoy much of the ride, we immediately delude ourselves into thinking that we are doing what we want to, and are free. I would say in the first place, that if I am really doing what I want to I am free, as I am only a slave when I do what I do not want to do by compulsion, by outside force, as we say. But the real fallacy with our man is that he keeps forgetting that one part cannot be separated from the whole. There is no stream carrying something along *that is not stream. It is all stream. It all moves.* Each part of the stream does its own going. *It does not go by itself. There is no by itself* in the business. Remember that we are Monists. It is all one. The only *by itself* that is possible is applied to the whole, not to any of its parts. But if the whole moves it must move from within, as there is no without. But if all are parts of one whole, and the whole moves of itself, then each part must do its own part of moving, *as a part of the all,* or all parts would not be alike, for some would act from within and at the same time be forced to make the other parts act. If this is so, then we have a diverse, not a universe, and we cannot be Monists.

No, let us stop this kind of foolishness and acknowledge that, somehow, we can think something as we please. We seem to be limited by our characters. Every form is so limited. Each form colors the

stream of force that passes through it according to its make up, its nature. *We* have the advantage, in that as we think differently we become different, for our thoughts are us. That is, thoughts, loves and desires. If this be true, and it is true, I can make my world what I want it to be, to the degree that I can think differently, or as I desire. I don't know how I do it, but I do. Apart from his theory, every man believes that he can. Way down deep within us we know that in some mysterious way we elect some of our thoughts. Every man's outside world, as he calls it, is symbolic of his thought world. What I think, love and desire, selects and elects what shall interest me, what shall constitute my world. If I change my thoughts, straight away my world changes.

Let me illustrate. I am a gambler. You all know what my companions, my environment will be. Let me change and become a sincere Presbyterian. Again you know what my environment will be. You also know that when I changed from a gambler to a Christian I changed at the same time my outside world, by changing my thoughts. This is just as true of all other lines of thought. We all know these things but we forget them in any practical sense.

This process *of selecting* what shall be my world is the same to me as *creating* that world. We know nothing about any creating save that of making manifest, and that is what I do by thinking. No matter what exists, nothing exists for me, or to me, that is not a part of my consciousness. If I can blot the worst pain imaginable out of my consciousness it does not exist for me after that, no matter how things appear to an on-looking consciousness. If I can learn to control, and keep hold of my thoughts, I can be happy, and that, with character formation, is to me the entire aim of existence—all that counts. But observation proves that thoughts, loves, hates, etc., become character, and also tend to become body. I tend to become in body just what I am in mind. This is but another illustration of the fact that names are but names of parts of one whole and that this whole is alike throughout, no separation anywhere.

"All are but parts of one stupendous whole, whose body is nature and God the soul."

I am my thoughts, my thoughts are me in a very real sense. Imagination, the creative or building power of me, can build a much better world for me than the one I now live in if permitted. And, if that world, when built, is to me a real one, and tends, when possible, to select of its kind from the whole, why not try this method rather than the one now in vogue. Why not admit that what I call the outside is full of everything, of all kinds now, and that the best I can do is to select them, and perchance arrange them, color them somewhat, but leave them the same in essence at last.

We have in the past been trying to make all changes outside. Why not acknowledge that we only select these, and change our thinking and allow our acting, our characters, and at last our world to follow to fit.

Why not love more, believe more, think more helpful thoughts, do more helpful things, and turn our attention from vice, ignorance, shortcomings, etc.? Why not think more of health and happiness and less of death and disease? Why not look for the possibilities in our fellowmen in the light of an endless progression and lend a helping hand instead of criticising?

Why not reach down the ladder of life

to the man below us, instead of trying to get what he has and then kicking him off the earth? Why not see the good in him rather than the ill? Remember that what I look at and think of and love become the me that I know most of and love best.

Let us see the good in all things, love it and be happy. Try to let the knowledge gained justify the means. Work in the vineyard called consciousness, trusting to the character thus gained for reward. Character, not possessions, counts in the long run of ages. The character I build will last, the possessions I get will pass. If I try for possessions and fail, I will not fail in the character building if I have thought properly, loved properly, aspired properly. Every other man is, with me, a part of the whole. What injures one injures all in a real, practical sense. Let us co-operate, not fight; love, not hate.

INCIPIENT PULMONARY TUBERCULOSIS CURED BY SUGGESTION.

F. R. KING, M. D., ENID, O. T.

Having recently cured a case of incipient pulmonary tuberculosis by suggestion and knowing of the attention being paid by investigators to all that pertains to the relief and cure of this dread disease, I felt that the report of this particular case may be of interest to the readers of SUGGESTION.

P. H. A., age 17, male, called on me one morning and gave the following history: Parents healthy, uncles and aunts on both sides of the house died of consumption. Had been constipated since six years of age. Appetite poor, losing flesh, cough and expectoration, pains in left lung, night sweats, stoop shoulders, flat chest, hectic flush—had been under the care of physicians for six months previous to consulting me, and had taken such remedies as Cod Liver Oil, Maltine and Creosote, Maltine plain, etc., etc., etc., had been told to go go farther west if he ever expected to recover, and other similar encouraging (?) suggestions.

Treatment.—Suggestions were given to overcome constipation, to promote appetite for food and thirst for drink, to increase expansion of chest, elevate ribs, throw shoulders back, to encourage deep breathing, to overcome cough and night sweats, in fact, to increase general vitality, also to quiet the mind and build up hope.

Result.—Every symptom—cough, night sweats and constipation—all disappeared in eighteen days from beginning treatment. The chest expansion increased one inch and the weight increased five pounds. Up to the present time there has been no return of trouble, nor do I anticipate any.

I do not care to go on record as advocating suggestion as a cure for consumption, but having treated many sufferers from this disease by drugs, etc., I am free to say that suggestion has proven to be the most valuable agent I have ever tried. Of course in a case where the disease is far advanced suggestion would not be so efficacious, but since it has been proven

that it is possible to elevate the powers of resistance so readily by the use of this force, it should always be used, even where other means are employed.

Of course one should not lose sight of benefits due to change of climate, for experience proves that a change to a higher and dryer altitude than the one to which the patient is accustomed is very frequently followed by convalescence. Still it is a question in my mind if the benefit is not due as much to the necessity of deep breathing and exercise of the muscles of respiration, thereby causing a free flow of blood and rapid metamorphosis, as it is to the curative properties of rarified air. Any one who has been in a high altitude will have observed the absolute necessity of deep and rapid breathing; this is owing to the rarity of the atmosphere and the consequent demand for oxygen, and in order for the blood to absorb a sufficient quantity of that element, the lungs must breathe an increased volume of air.

Therefore if the respiratory apparatus were given the same amount of exercise at a lower altitude, under "directed suggestion," as it gets at a high altitude from necessity, the effect would be as good if not better.

It is true that the question of the germicidal properties of mountain air could be raised; nevertheless, all must admit that the country air of any state in the union is sufficiently pure for practical purposes. Futher than that, many of our best authorities claim that an ocean voyage is as beneficial for pulmonary diseases as a trip of equal duration to the mountains.

Therefore I maintain that it is not so much the quality of the air we breathe but the manner of breathing that will assist in the cure of our consumptive patients.

I should be glad to hear from other readers of SUGGESTION on this very important subject.

This is the first time I have written for SUGGESTION, and if this article passes the waste basket and is the means of restoring to health even one sufferer, I shall feel amply repaid for the time spent in its preparation.

Patent Medicines.

Dr. Albert Robin, bacteriologist and pathologist of the Delaware Board of Health, strongly deprecated the "patent-medicine habit" in a paper read before the Philadelphia College of Pharmacy, February 18. Patent medicines demoralize the people by engendering constant dread of disease, so-called pathophobia. Dr. Robin told how a vaunted remedy, sold at one dollar a box, was composed of granulated sugar; how certain opium cures contain morphia; and tonics especially recommended for inebriates are largely made up of alcohol.—*St. Louis Medical Review.*

There lives not a man on earth out of a lunatic asylum who has not in him the power to do good. What can writers, haranguers, or speculators, do more than that? Have you ever entered a cottage, ever traveled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom, and not found that each of these men had a talent you had not, knew some things you knew not? The most useless creature that ever yawned at a club, or counted the vermin on his rags under the suns of Calabria, has no excuse for want of intellect. What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.—*Edward Bulwer Lytton.*

SUGGESTION IN ACUTE DISEASES.

GEO. C. PITZER, M. D., ST. LOUIS, MO.

Is suggestion available in the treatment of acute diseases? This question is frequently asked, and our reply is that suggestion is just as successful in the treatment of acute diseases as it has been found to be in the cure of chronic ailments. Why not? The only difference between an acute and chronic disease is that in an acute disease all changes take place rapidly, while in a chronic ailment the morbid processes are slower. The reason that suggestion has earned an enviable reputation for curing chronic diseases, while comparatively little is said about it in the treatment of ordinary acute maladies, is this: Regular medicine distinctly failed to cure chronic diseases, and many good people were totally abandoned by it, and their cases pronounced hopeless. Nobody in the medicine business wanted them; they were only too glad to get rid of them, and rather than die in despair these patients turned toward suggestion, as a last resort, and nobody opposed them. Spectators said let them go; that if suggestion can heal them let it do it. Thus we see that suggestion had a comparatively fair chance to get a start without much hindrance, and success was the result. But in acute diseases, where the changes are more rapid, where the patient recovers soon or dies from his ailment, where something must be done at once, the medical profession still holds a controlling influence. The reasons are clear. The masses of the people do not yet know that suggestion is of universal application. They have not learned that when the environments are right and it is faithfully and properly applied, there is no treatment that equals suggestion for quick relief, general success and permanency of cure; no matter what the ailment—acute or chronic disease. (Of course this has no reference to cases that are strictly surgical.) People have not seen much of the wonderful force of suggestion in acute diseases, for they have had but little opportunity to do so. They have been educated to apply to doctors of medicine for relief in ordinary ailments, and they have some confidence in the use of medicines, for they have seen people get well under their influence. As said before, they know nothing about suggestion in acute diseases, and they are really afraid to trust it. And if we undertake to treat a patient suffering from any acute disease by suggestion alone, if the patient half way submits to the treatment, it is highly probable that all the rest of the household, and all the neighbors, including every doctor of medicine cognizant of the proceedings, will antagonize our efforts; this makes the environments bad and hinders success; and until we can, by judicious, persistent efforts, overcome all prejudice and gain a clear field, we cannot do a very successful business treating acute diseases by suggestion alone. But in all cases where the environments are half way right we can do well, and where the conditions are what they should be, free from all opposing influences, then we can successfully treat patients suffering from acute dis-

eases in a manner that will rival any, yes, excel any other treatment in use.

How do you know what you have above stated to be true, some one may ask. We know it from actual observation and personal experience, two of our best methods of obtaining facts.

One who understands suggestion well and is an expert in its application, especially if he be of a very positive nature, can many times overcome opposing influences and successfully treat people suffering from acute diseases, where others might totally fail. It requires a personal effort, a positive attitude and perseverance to succeed against opposition.

We might demonstrate what we have said by the recitation of numerous cases in practice, but let one case suffice.

A woman, age about fifty, calls us at noon on Monday. She is with her married daughter on a visit, five hundred miles from home. She was taken sick on Saturday night before, while on the train. She is now in bed, breathing rapidly, pulse frequent, temperature 103 F., bowels constipated, skin hot and dry. Loathes food and rejects, by vomiting, all the water she drinks, absolutely retains nothing on her stomach. She suffers from an oppressed sensation through the chest, has a dry cough, but expectorates only a little transparent, frothy mucus.

She had heard of us, had read our book, before leaving home, and had implicit confidence in suggestion, but not much faith in medicine. She is now very sick, and has been very sick for one whole day and night. Her daughter wanted her to have a doctor of medicine who would give her drugs, but she objected, and insisted upon having us sent for, and here we are at her bedside. She asks us to treat her by suggestion, and positively affirms that she will take no medicines. This pleases us and without much ceremony, the married daughter standing at the foot of the bed, to our right, we ask the patient to keep her position in the bed, on her back, turning a little toward the right side, and to close her eyes and keep them closed till we ask her to open them, and keep quiet. She at once closes her eyes. We stand up face toward patient, close our eyes, and with the left hand make downward passes over her head and face, letting the fingers touch the forehead and front of the body lightly as they pass downward for the first few strokes, then continue the passes without touching the patient, for about fifteen minutes. All the while we are perfectly quiet, say not a word, but we are giving the patient what we call silent suggestion. We suggest exactly what we want, and after making the passes and repeating the appropriate suggestions silently for about fifteen minutes, we take our seat by the side of the patient and ask her to open her eyes. She opens her eyes and we say something like this to her: "You are now more quiet. You are breathing easier, your pulse beats slower, your body is cooler, and you feel generally better. You will continue to improve all the afternoon, will rest better tonight, will perspire quite freely, retain all the water you drink, and in the morning you will be almost free from fever, and your bowels will move about eight o'clock. You will continue to improve daily till entirely well."

We now turn to the married daughter and request her to give her a warm sponge bath at bed time, give her water to drink, but no nourishment of any kind till further orders are given. We agree to see her tomorrow about noon and then take our leave. We are at the patient's bedside

tomorrow at noon. As we approach her she smiles. "You are very much better," we say to her. "O, yes," she responds. "And you slept last night, you had a big sweat, your fever is nearly gone, you breathe free and easy, your bowels have moved, and you have retained everything you have taken into your stomach." "Yes, doctor, I rested pretty well and I feel much better in every way, and all you have said is true. My bowels moved about eight o'clock this morning and I have retained all the water I have taken, but I am hungry. Can't you let me have something to eat?" she responds. "Yes, you can now have some hot skimmed milk, and by tomorrow some bread and fruit. You should remain in bed till we give you orders to leave it." Here we arrange to see her again tomorrow, and at once give her another treatment, similar to the treatment of yesterday, suggest, silently, exactly what we want, while we make the downward passes over her head and face, her eyes closed and quiet.

Suffice it to say this patient improved from the very first treatment, and on Saturday following the Monday we commenced the treatment she visited our office, several blocks away from her daughter's home.

It may be asked why we did not give this patient oral suggestions—speak the words aloud that we used in making suggestions. We used silent suggestions to prevent the doubting daughter from successfully antagonizing us. Had she been in harmony with us we should have spoken the words aloud. We frequently use this method of silent suggestion where we suspect antagonism, and we always succeed. It is a procedure not looked for and is a most subtle means of success among suspecting, doubting people.

Little Deeds.

D. G. BICKERS.

You gave on the way a pleasant smile,
  And thought no more about it;
It cheered a life that was sad the while,
  That might have been wrecked without it;
    And so for the smile and its fruitage fair
    You'll reap a crown sometime—somewhere.

You spoke one day a cheering word,
  And passed to other duties;
It warmed a heart, new promise stirred,
  And painted a life with beauties;
    And so for the word and its silent prayer
    You'll reap a palm sometime—somewhere.

You lent a hand to a fallen one,
  A lift in kindness given;
It saved a soul when help was none
  And won a heart for heaven;
    And so for the help you proffered there
    You'll reap a joy sometime—somewhere.

Intrepidity is an extraordinary strength of soul, which raises it above the troubles, disorders and emotions which the sight of great perils can arouse in it; by this strength heroes maintain a calm aspect and preserve their reason and liberty in the most surprising and terrible accidents.—*La Rochefoucauld.*

Character.

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.—*Marcus Aurelius.*

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 34. Suggestion During Sleep.

EDITOR SUGGESTION:

Please tell me through the columns of SUGGESTION how to treat children and adults for habits, diseases and vices, without their knowledge, during natural sleep. Tell me what you can about the subject. By so doing you will oblige a subscriber. L. S. D.

South Carolina.

[My experience in treating patients of any age during natural sleep has been rather limited, and the attempts I have made have not been very successful. My results in practice are all obtained in the induced, suggestive condition, and I cannot imagine why it should be necessary, for one who understands how to employ Suggestive Therapeutics properly, to resort to a form of treatment which is so inconvenient to administer even if there were sufficient data to show that it is in the least efficaccous.

I know the idea of giving treatment to a patient in a natural sleep seems very plausible in theory, but the practice is another matter. I have heard of many wonderful results that were said to have followed treatment during natural sleep, but I have found, invariably, that the suggestions made to the patient while asleep were also given in one form or another in the waking state, or else the patient was aroused sufficiently to be conscious of the suggestions given.

I shall have more to say on this subject at another time, but meanwhile I should like to have some reports from our readers who have had bona fide experience in giving suggestions to a patient or subject during natural sleep.

In sending in your reports kindly give full particulars about the case, the treatment and the results.—ED.]

Query 35. A Change of Views.

EDITOR SUGGESTION:

Are not your present views, as expressed under the head of "Hypnotic Somnambulism" in the May issue, quite at variance with those you presented to Dr. Sydney Flower some years ago, in "Hypnotism Up to Date?" I quote from your article:

"When I read an article on Suggestion in which the writer tells of putting a patient to sleep or awakening him from the hypnotic sleep, I know that the writer is willfully deceiving his readers, or his experience with somnambules has been very limited." I had formed an opinion that you affirmed what is

here negatived. You now seem to assert it as "a positive, demonstrable fact that the hypnotic subject, while obeying the suggestions of an operator, is never asleep, is always conscious of everything occurring around him, and remembers distinctly everything that he has done or said and everything that has been done or said to him."

If I mistake not it was your former theory, as enunciated by Thos. J. Hudson, Sydney Flower and other exponents of the subject, that when one has been put in a hypnotic state he either does or does not remember what takes place, as he is "suggested" to do by the operator, who has him under control for the time being and the subject's will and action succumb to the will and suggestion of the hypnotist. My own observations, though limited, have not yet enabled me to see "the absurdities of these beautiful theories crumble into the nonsense from which they were hatched." P. A. B.

Texas.

[My correspondent is correct when he says my views have changed greatly since "Hypnotism Up to Date" was published in 1896—six years ago. It would be strange indeed if, after six years' steady research, I had not gleaned a few new facts. No science can be boxed up in a book and kept there, and when "Hypnotism Up to Date" was written I believed its title suited. However, if I should write a book today on "Hypnotism Up to Date" it would be entirely different in theory and practice, but infinitely more simple and practical, than the book of 1896.

Do not misunderstand me, nor interpret it as a boast when I say that more actual and valuable research work in Hypnotism and Suggestive Therapeutics has been carried on at the Chicago School of Psychology during the last six years than at any other institution in the world. I am merely saying what I know to be true, and it would be singular if it were not true, for we have every advantage for clinical material, in a large city like Chicago, and our time has been devoted to nothing else.

If my views regarding hypnotic phenomena have changed greatly in the last few years, they have changed because I have been compelled to change them through observation. Progress is bound to be made in every branch of study to which investigators devote their whole attention, and this is true of hypnotism and Suggestive Therapeutics. We have done a great deal at this school toward bringing the subject of hypnotism from the realm of mysticism and placing it on a sound, practical basis. That this is true is proven by the great increase in the percentage of cures we have been able to bring about under the change of theories.

I would refer my correspondent to my series of articles entitled "An Analysis of Somnambulism," which appeared monthly in SUGGESTION for six months, beginning with the May, 1901, number. I have shown in these articles that Hypnotic Somnambulism is a symptom of a high degree of suggestibility found in certain individuals. It is not a state into which a subject is thrown. A person that makes a good hypnotic somnambule is found to be highly suggestible in all walks of life, and will acquiesce in almost any positive suggestion made to him at any time. It is not willful deception that is used by the hypnotic somnambule; he feels compelled to acquiesce in the suggestion and will say that he does or does not remember what occurred during the seance with him—his statement depending entirely upon whether the operator told him to remember or forget—an acquiescence, in fact.

I wish my correspondent would read the articles I mentioned, experiment with some new subjects and then let us hear from him. At present he can write from one

point of view only—the old one I held six years ago.

I can demonstrate hypnotic somnambulism in just as large a percentage of subjects as under the old theories, only I feel now that I understand the individuality of the hypnotic somnambules so much better and I can obtain better therapeutic results in them than I did formerly. —Ed.]

Query 36. The Blues.

Editor Suggestion:

What line of treatment would you suggest for a patient that has occasional attacks of the blues? The greater part of the time he is happy and cheerful; in fact, he is naturally of a happy disposition, but the attacks of melancholia come on occasionally and last from three to ten days. They seem to come when least expected, without any apparent cause, and leave as mysteriously as they come.

The patient's general health is very good. He appears to be well nourished; has had no serious sickness; his habits are regular and he has nothing to worry about, but when these attacks come on he is very nervous and restless; thinks everything is going to the dogs and that life is not worth living.

I have tried suggestion on him during these attacks, and while the treatment cheers him up at the time, he seems just as bad after he has been left alone for a little while.

I wish you would tell me what I should do for him, not only during the attacks, but to prevent their recurrence. P. B. E.

Michigan.

P. S. I said the patient was in good health, but occasionally he has a slight attack of constipation accompanied by headache.

[A quick and permanent cure can be brought about in cases of this nature. The patient requires to be taught the proper use of the life essentials. At times he appears to partake of the life essentials correctly and when he does his mental and physical condition are normal; but he evidently has no system in partaking of the life essentials and when he fails to obtain them in sufficient quantities or if he partakes of one of them excessively, the mental depression follows.

Temporary "blues" are generally the result of imperfect elimination and the imperfect elimination may be caused by drinking too little liquid during the day, or by overeating. The patient in question may overeat occasionally, but more likely since he does not understand the necessity for drinking freely, he is apt at times to neglect to drink sufficient fluid. As soon as he begins to drink more, his elimination improves and there is a corresponding improvement in his mental condition.

Headaches are generally the result of imperfect elimination, and the fact that the patient has headaches and constipation occasionally shows clearly that the occasional neglect of the necessary fluid is the cause of the trouble in his case and the length of the periods of melancholy will be found to depend on the length of time the patient neglects the life essentials.

This patient's mental and physical health should not be an accident, and if he is instructed carefully in the proper daily use of the life essentials, i. e., how to eat, drink and breathe, his troubles will leave him and never return. His good health has been an accident and he must be taught how to keep it through design.

Place the patient in the suggestive condition daily for a few weeks and suggest correct habits of living till he cannot forget them.

Common sense must be used in directing every patient, and instruction in the use of the life essentials should always be the first thing given. All the suggestive treatment in the world will prove unavailing if the life essentials are

neglected. No treatment can be successfully substituted for pure, cool water if the patient does not drink enough of it, but we employ suggestion to create a desire for liquids and the other life essentials.—ED.]

Query 37. The Blindfold Drive

EDITOR SUGGESTION:

I was delighted when you made the announcement in your magazine that you were going to give us an explanation of the blindfold drive, and was disappointed when your June magazine appeared, to find that I had to wait another month; but I believe I was much more disappointed after reading your article in July SUGGESTION.

To my mind it does not solve the problem at all, except as to muscle reading, which I was familiar with before reading your article.

Now, you say that a committee is appointed to make the drive and after their return they are asked to make a sketch of the trip which assists the operator in making the trip. Again you say, or rather quote from a clipping, that when the place where the article is hidden is reached, the operator takes one of the committee and through muscle reading is enabled to locate the hidden article.

Now, Brother Parkyn, this explanation may sound very reasonable to one who has never seen the drive or who has only been an onlooker, but to one who has served on a committee where the operator does not ask for a sketch of the trip nor take anyone with him when he goes to look for the hidden article, is really no explanation at all.

I have served on such a committee.

It was a few months ago when Professor Knowles visited our city that he proposed to make the blindfold drive and asked for a committee of four well known citizens.

Rev. J. T. Jenkins, B. P. Stephenson, Z. H. Jones and myself were asked to serve, which we did.

Prof. Knowles then instructed us to drive wherever we pleased, but to keep our minds concentrated on the route. In fact, he asked Mr. B. P. Stephenson, who was to drive, to think out a route in his mind before starting, then to be sure to drive that route. This was done. He also instructed us to hide some article. The article selected by the committee was a pen knife, which was held up so that it could be seen by the crowd and in the presence of Prof. Knowles. Then the committee made the drive, and when we returned to the starting point Prof. Knowles took the front seat, the committee taking the two back seats; so that the two nearest committeemen were several feet from Prof. Knowles, who instructed us to form a circuit by taking hold of each other's hands, to concentrate our minds on the route we had taken and not to speak a word. When we arrived near the spot where the article was hidden Prof. Knowles stopped the horses and found the article without having hold of any one—the committee being in the carriage concentrating their minds on the place where the article was hidden. After finding the article Prof. Knowles made his way back to the carriage and finished the drive, which was the route taken by the committee, except in a few minor details. The committee at every turn would make a loop. Prof. Knowles made some of these loops perfectly but not all of them. The statement I make can be vouched for by the other three members of the committee as well as a large number of our citizens who saw the drive.

I would be glad if you would give us through your magazine an explanation of this drive.

I am sure it would make interesting reading matter. I am anxious to get at the truth of the matter and ask that you publish this article and give your readers your version of the matter. Yours respectfully,

Yoakum, Tex. I. M. CLARK.

[Mr. Clark has said nothing about the blindfold used by Mr. Knowles and I am confident that had the blindfolding been properly looked after the drive would never have been accomplished.

The chief difficulty a blindfold driver meets with is the blindfold. As a rule he has his own blindfold mask or handkerchief, and ninety-nine times out of a hundred has it placed over his eyes to suit himself; for the average "committee man" is a child in the tricks of blindfolding.

But occasionally some one in the committee makes the blindfold more secure than usual, and then it is amusing to watch the manoeuvres and subterfuges the mind reader will resort to in order to get the blindfold satisfactorily adjusted, and if he cannot accomplish this he can always "play faint" and have it taken off for a while, trusting to luck to have it adjusted more satisfactorily next time, and if he fails again he can put the drive off altogether on the plea of exhaustion. This seldom occurs, however, as the average committee is "up against" something of which it knows nothing—the mind reader's own game—and the mind reader has his own way, although the committee usually thinks it is making a test and imposing the conditions. *I know this from experience, and although I have been blindfolded hundreds of times for tests of different kinds, I have always managed to arrange the blindfold to suit myself in spite of a committee.*

I do not doubt for one moment that Knowles could see through his blindfold. In fact, I am certain he saw as well as any of the committee. This being the case, the rest is easy and I am sure a large percentage of the readers of this magazine could arrange a number of schemes, by any one of which the balance of the feat could be accomplished. So many schemes come into my own mind as I write that I scarcely know which one to outline.

The knife was held up *in the presence of Mr. Knowles;* this means that Mr. Knowles knew what he had to hunt for. Now, Mr. Clark has not told us that no one but the committee knew the drive was to be made, nor that no one followed the rig in a carriage or on a bicycle or a horse. He did not tell us that there were no red, blue or yellow papers dropped on the street to indicate whether to turn to right or left, or to make a loop; nor whether the driver received signals from persons in the street. No, these things were not thought of, because it was taken for granted from the first that Mr. Knowles was securely blindfolded, whereas Mr. Knowles could see as well as any man on the committee.

A few weeks ago in Chicago, a horse, which was supposed to have been used to cart the body of a murdered girl to the outskirts of the city, was given the rein by detectives, and the horse took them to the very spot where the body was found, turned around and went to another place where some of her clothing had been left.

Mr. Clark does not tell us that this experiment was tried afterwards with the horses, although it is possible the drive might have been accomplished in this way without the use of confederates, colored papers or half a dozen other methods that come to my mind.

No, the more simple explanation must always be given preference, and with a professional entertainer simple means of deception must always be thoroughly eliminated before we jump to the conclusion that we have witnessed mind reading.

I have frequently check-mated a fake mind reader by telling him I would take his word that he could not see and would dispense with the blindfold if he would keep his eyes closed. At other times I have stopped the seance by turning down the gas so the mind reader could not see through his blindfold. But the best test to put on a blindfold drive mind reader is to get wide strips of adhesive plaster and fasten one end on his forehead over his eye, bring it down over the closed lid, which it must touch and the other end should be made fast to the cheek. The

strip should be wide enough to cover the whole eye, and if the eyes are set deeply in the head, a piece of absorbent cotton can be placed over the closed eyelid under the bandage. The other eye should be bandaged in a similar manner. This will make a black cloth bandage unnecessary and I should like to see Mr. Knowles attempt the feat under these conditions. I am afraid he would have to resort to plain muscle reading and I doubt if the drive would be very rapid. Personally, I am inclined to believe he would "faint" before starting on the drive.

Mr. Clark says his committee sat in the carriage while Knowles got out to find the knife. Mr. Clark does not tell us whether the place of hiding was in an office, a house or somewhere along the roadside, nor does he say whether there were others standing around watching. If the committee or others were keeping their attention upon the hiding place, they were probably looking directly at the spot, and Knowles could see where they were looking. Even if no one was around and the members of the committee were looking elsewhere than at the spot, I don't believe it would require much human ingenuity to find a knife that you knew had been hidden within reach at a given spot. By merely thinking where you would hide it for another person you will generally find the place where he would hide it for you.

Now, Mr. Clark may have another opportunity for testing Mr. Knowles, and I hope he will impose some of the tests I have suggested and let us hear from him. Or perhaps some other reader of SUGGESTION may have an opportunity, as these mind readers are giving entertainments all over the country, and I wish he would make the tests and report the results to me for publication.

These mind reading entertainers and hypnotists use the blindfold drive to give their evening entertainment great publicity, and they spare neither time, cunning nor expense in working out the details of schemes in order to make the drive a success. When it is remembered that these men make their living by deceiving others, and continually devote their time and thoughts to working up new schemes, it is not amazing that they are able to handle the average committee as they please; for the average committee man has never given ten minutes' thought to the subject of fake mind reading.

Begin by looking after the blindfold, gentlemen—till then the burden of the proof is on you.—ED]

Query 38. A Safe Investment.

EDITOR SUGGESTION:

I see you recommend the Motzorongo Company very highly and that you are a director in the company. Now, I have saved up a few hundred dollars by using a great deal of self-denial the last few years, and I am only getting 3 per cent on it in the bank, but have been waiting for some safe investment that would bring me a good income each year.

I received a prospectus from the Motzorongo Company and it certainly looks very promising. I believe I will invest all I have in this stock, but before doing so I want your candid opinion. If you were in my place, would you invest all you have saved in Motzorongo stock?

Michigan. H. E. P.

[There are so many glowing investments offered to the public at the present time that it is difficult for a prospective investor to decide which to select. I have kept away from mining investments and oil stocks on general principles. Over 90 per cent of them are rank failures, and I have no friends in the good ones on whom I feel I can rely. I have refused the advertise-

ments of dozens of these oil and mining schemes that were offered to SUGGESTION, simply because I knew how risky they were, and I could not tell the good from the bad. But when I found how investments in Mexican agriculture were paying and realized that my money would go into purchasing and cultivating the richest land in the world and that I would have Nature as a side partner who would work day and night without pay, I decided to place my money in them and my father went to see that the particular spot in which he and I invested our money was the right place. When he reported that the spot we selected was the finest that could be purchased I hesitated no longer, but "plunged," and I have advised all my friends and relatives to purchase all the Motzorongo stock they could possibly buy before it is sold out.

The wealth of any inhabitable country depends, in the end, upon its agricultural resources. An investment in agriculture is not a speculation if the soil is fertile and cheap labor can be had to work it. A farmer in the northern part of the United States is well satisfied if his cultivated farm land will average $10 to $15 profit an acre per year; and when we realize that the Mexican farmer nets from $100 to $200 profit per acre, it can readily be understood that Motzorongo with its 165,000 acres, its present state of development, its cattle, mills and factories will soon pay enormous annual dividends on every share of stock.

Yes, by all means invest in the stock of the Motzorongo Co. I know all the men connected with it. I am a director of the company myself and am one of the auditing committee of three, through whose hands every bill of expense has to pass before it is paid. I know all about the proposition from A to Z; there is nothing that everyone cannot know. Everything is open and my one solicitation is that all my SUGGESTION friends get good blocks of stock before it is sold. My readers are my friends and I value their friendship. I require their friendship through the years to come and I know that I will make a closer friend of everyone who buys a share of this stock through my influence. The proposition has my unqualified endorsement and my only regret is that my own pocketbook is not larger.

Invest all the money you can in this stock, and invest it as soon as you can, for it is selling rapidly and only a small allotment of it is on the market. It will pay a dollar per year, in a few years, for every dollar invested now. In other words, an investment of $1,000 now will yield an income of $1,000 per annum in six or seven years. This income will continue to increase during the balance of your life.

Querr 39. Suggestion in Varicocelle.

EDITOR SUGGESTION:

1. Please give the name of some firm dealing in conjuring supplies.

2. Do you consider suggestive treatment of any value in varicocele? H. P. H.

Iowa.

[(1) Write to the Ralph E. Sylvestre Co., 25-F Ashland boulevard, Chicago, and ask for their 16th edition illustrated catalogue of magical appliances and effects. This company is one of the largest dealers in conjuring supplies in the world and is strictly reliable.

(2) Suggestion proves of great value in relieving many physical troubles, such as constipation, dyspepsia, nervousness and headaches, which so frequently accompany varicocele, and it will relieve the fears of the patient and prevent psychical impotence, which so often occurs in persons suffering from this trouble. However, I

do not believe that suggestion will, in itself, cure varicocele, and my own method of treatment has been to improve the patient's general health and then place him in the hands of a surgeon for a slight operation. The recovery is rapid, the relief permanent and the patient is absent from business but a day or two.

The general symptoms are not the result of the varicocele, for they generally precede it; in fact, chronic constipation is said to produce the trouble through mechanical pressure and straining at stool. Consequently by improving the general health the varicocele frequently improves, but in the end an operation is advisable.

So many sufferers with varicocele send for sensational literature sent out by advertising quacks and, after they have read all the terrible results said to follow in the wake of this trouble, frequently believe their virility is threatened and psychical impotence develops. In fact, I have seen patients who suffered with psychical impotence after reading this literature although examination showed they had never suffered with varicocele.—ED.]

Query 40. Natural Sleep Walkers.

EDITOR SUGGESTION:

Do you think suggestion would be beneficial in treating a case of somnambulism? If so, kindly state the suggestions you would give, in the next issue of SUGGESTION.

The young man in question is about 15 or 16 years of age, and has a habit of getting up in his sleep and walking about the house, and has been found in dangerous positions several times, such as standing on the sill of an open window, etc. His parents are very much afraid he may meet with a serious accident.

I have your Mail Course, but do not find any treatment for somnambulism.

Texas. F. C. H.

[Natural sleep walking or somnambulism is different from hypnotic somnambulism. In fact, they have nothing in common. A natural sleep walker is not necessarily a hypnotic somnambule, nor does it follow that a hypnotic somnambule is necessarily a natural sleep walker. In all ages persons have walked in their sleep; so, when our old hypnotic operators found that their subjects could be made to perform certain acts with open eyes at word of command, and say after the seance that they remembered nothing, it was thought the condition resembled natural sleep walking, and these very susceptible subjects were called somnambulists. But as our knowledge of hypnotic phenomena has increased we have found that hypnotic somnambulism is merely a condition of acquiescence and obedience; that the subject is wholly conscious all the time, knows everything he is doing and is fully cognizant of everything that is said to him and everything going on around him, but he feels compelled to do whatever he does and acquiesces in the suggestion of the operator when the operator tells him that he has been asleep and remembers nothing. Hypnotice somnambules are always highly suggestible and easily led in business and everyday life; for this reason they do not make executive business men and are generally found in subservient positions.

The natural sleep walker, on the other hand, may be one of the least suggestible persons in the world, and when he is aroused after his sleep walk he does not remember anything he has done, nor can it be recalled by any process of reasoning or by suggesting to the patient that he will remember.

Natural sleep walking is not thoroughly understood yet, nor is its cause known, although many theories have been advanced to account for it. It occurs more frequently

in young persons between the ages of ten and twenty than in the old or very young. Sometimes the condition lasts for years and the sleep walking is of nightly occurrence, but usually it lasts but a short time, and in many persons it may appear once never to be repeated. Personally, I believe it depends upon some abnormal condition of the digestive organs, for it usually disappears when the life essentials are properly supplied and digestive disturbances rectified. It frequently accompanies some great mental strain or emotional excitement, but mental states of this nature usually affect the digestive organs. In young children it is sometimes traced to the presence of worms in the digestive tract, and it disappears when appropriate remedies have been given to remove them.

I advise my correspondent to see that his patient partakes of the "life essentials" properly. Then, having placed him in the suggestive condition, he should tell him that he will stay in his bed and sleep soundly all night, unless a call from nature arouses him, and that if it is necessary for him to get up he will awaken the moment he attempts to get out of bed or when his feet touch the floor.

These suggestions should be repeated many times, and the patient should be instructed to think them over and repeat them to himself several times just before going to bed. Negative suggestions such as "you will not walk in your sleep tonight," should be avoided. The bed clothing should be light, the bedroom well ventilated and heavy suppers before going to bed should be avoided.

An old method employed to arouse a somnambule as soon as he got out of bed was to place a tub of cold water where he would be certain to step into it. A simple plan is to place a cord around the bed, a few feet away, so that, if the patient begins to walk in his sleep, he will strike the cord, which in turn will pull down a tin pan or set off an alarm bell. The noise will generally arouse the patient, who will go back to bed, or it will give warning to other members of the household, who can arouse him and put him to bed again.

The suggestive treatment will prove efficaceous in itself and it should be given daily, but the cold water or the alarm can be used until the full effect of the suggestive treatment has been felt; and should they never be required, the fact that they relieve the anxiety of the patient's friends should warrant their use in obstinate cases of somnambulism.

I shall look for a report from my corresepondent after he has treated his patient.—Ed.]

Query 41. Dipsomania.

Editor Suggestion:

Dear Sir—The patient is an exceedingly bright young man of thirty-three, whose mother had an ungratified desire for whisky before her son's birth, and in that way marked her child. Every third and seventh year he is worse than usual at or near the time of his birthday. Sometimes he will go for a year or two and not touch liquor and then walk fifty miles after it when the desire is upon him. His physical suffering is intense, much worse than any I have ever seen. He has taken several drug cures, only to be left in a worse condition. I attended him during the last attack and used suggestion as well as post hypnotic suggestion. Can you suggest any better way and do you think his case curable? N.

Oregon.

[I am certain this patient can be cured by proper suggestive treatment. In every case of true dipsomania, the return of the craving for a stimulant can be traced to a

physical decline in the patient's health.

I do not believe heredity has had anything to do with the trouble, but it is possible that the patient has been "watched" from childhood for symptoms of dipsomania, and has grown to believe firmly that he is "marked," and in consequence, feels that it is useless to fight against the fates. Again, his auto-suggestion, that the desire for drink is due to return at a certain time, is sufficient in itself to create the desire when the time arrives.

The proper time to treat this patient is after he has fully recovered from an attack. He should be instructed in the use and effects of auto-suggestion and suggestion. When he understands these forces better he will understand himself and his condition better, and can take steps to bring himself into perfect mental and physical health.

The life essentials are usually neglected for some time preceding an attack, and the resulting physical decline prompts the desire for abnormal stimulation. By correcting the patient's habits of living a great deal can be accomplished towards perfect recovery. Then the suggestive treatment must be given to encourage the patient, to stimulate the main organs of nutrition and elimination and to build up the will power and self control. The patient must be made to feel that he is so strong mentally and physically that he can overcome any obstacle of any nature.

For an extensive treatise on the use of suggestion in dipsomania, see Lesson XXVI., page 203, of my special Mail Course in Suggestive Therapeutics.—ED.]

BOOK REVIEWS.

"The Philosophical Evangel," by Dr. Basile Agapon, Athens, Greece. Edited and translated from the French by Dr. P. Davidson. Published by Dr. Peter Davidson, Loudsville, White County, Ga., U. S. A. Authorized and enlarged edition. 130 pages.

Dr. Davidson has done his work with care to faithfully reproduce the meaning of the author's thought, and he is to be congratulated on the sincerity and skill which he has brought to the task. Palpitating through the pages is a spiritual feeling that is worthy of reproductoin. Dr. Agapon is often spiritually realistic in an individual way that impresses one. It is attractively printed and bound.

"The Law of the New Thought"—A Study of Fundamental Principles and Their Application, by William Walker Atkinson. Published by the Psychic Research Company, 3835 Vincennes avenue, Chicago. Price, $1.00.

This book is considered by many to be the best thing that this author has written, and it is likely to prove one of the most popular works upon this subject. It goes straight to the heart of things, and throws light upon many questions that have heretofore proved perplexing to the student of this philosophy. The author's aim evidently has been to give a plain, practical answer to the oft asked question: "What is the New Thought?" and he certainly has given his readers a comprehensive exposition of the subject. It is rather refreshing to read what he has to say, after one has waded through the flood of metaphysical verbiage affected by many writers on the "New Thought." This author seems to have reached the center of his subject and to have found there an answer to many important questions of life, and he comes forth with a message to others in the same line of thought which will undoubtedly give them a strong mental uplift. To one who seeks an answer to the question, "What is the New Thought?" this is the book.

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

This number of SUGGESTION contains three articles on telepathy—two of them from believers in telepathy, the third from a skeptic. In fact this might be called a telepathy number.

I shall not attempt to criticise any of the articles, for both sides of the question are ably presented and readers are free to draw their own conclusions and experiment for themselves.

I have said, time and again, that I believed the transmission of thought from one person to another sometimes occurred, but when it does occur it is spontaneous, and the power to project a thought does not appear to be under the control of the will.

Contrary to the general belief, *there is not* a mass of reliable evidence to show that telepathy is an established fact. In fact when the evidence at hand is sifted there is little left that is reliable. I cannot demonstrate, myself, that telepathy is an actual force, and my own reason for believing in it is that I have had a few spontaneous experiences for which I can give no other explanation. But these experiences are of no value to anyone but myself in proving the existence of telepathy, and I cannot see of what practical value telepathy can be to us unless it can be controlled by an effort of the will.

Possibly the power of projecting our thoughts may be growing dormant through disuse, as we get farther away from the lower animals in the process of mental evolution and find more material and more practical ways of communicating with one another. I know there are certain persons who claim to be able to use telepathy because they have not allowed this function of the mind to lie idle, but careful investigation of the phenomena experienced by these persons shows me that these so-called psychics have no more voluntary control over telepathic communications than I have, and their experiences in nearly every case can be traced to suggestions received through the senses; in fact, these psychics know so little of the effects of suggestion and the scope of the senses for receiving impressions that their evidence, in the face of their failure to demonstrate their powers practically, is of no value in our search for the existence of telepathy.

Many of my readers have written to say that while I have made many explanations to account for bogus psychic phenomena I have failed to publish accounts of genuine phenomena. I have no genuine phenomena to present at present, excepting what I have witnessed in my practice of suggestive therapeutics, and these I give to my readers every month. I have seen no genuine spiritualistic materialization, no independent slate writing, no real mind reading, and no voluntary telepathy, although I have been untiring in my search after them. I have seen what purported to be these phenomena, over and over again; in fact, I have always seen them when I have paid my money for a seance, but I also saw how they were being accomplished while I witnessed them. This may be my misfortune. I want to see genuine phenomena, but for the present I shall have to appeal to my readers to send me accounts of genuine, unusual phenomena. I want these reports for publication and I shall be gratified for them. Surely many of our ten thousand readers can send me reports of genuine phenomena. Let me have them, please.

Next month I will give a number of experiments to be tried under test conditions in an effort to secure a mass of evidence to show that telepathy is an actual force,

and I want every reader to try the experiments with friends and send me a report of the results obtained, whether successful or unsuccessful.

I have been informed that a large number of the readers of SUGGESTION sent for the prospectus of the Motzorongo Co., whose two-page advertisement appears in this number and many of them have purchased good blocks of stock.

It is very gratifying to me to know that the readers of SUGGESTION have shown their confidence in me in this manner, and my best way to thank them is to congratulate them on their investment, for I know they have acted wisely and that they hold a wonderfully valuable asset in every share of Motzorongo stock.

There are a large number of Mexican investment companies working on the association plan, and although they are all doing well, not one of them is to be compared with the Motzorongo Co.'s proposition, for $10 invested in Motzorongo stock is worth more today than $100 invested in any Mexican plantation association in existence. The dividends from Motzorongo in 1903 and 1904 will be greater than the dividends made by any of these associations that have been in process of development for even four or five years, although many of them are paying good dividends now.

I feel that I have done a good deed in advising my readers to look into this investment and I know I have made a grateful, life-long friend of every reader that has purchased a block of Motzorongo stock through my influence.

One of the large stockholders of the Company, Mr. Clark of Webster City, Iowa, thought he would like to investigate the plantation for himself; so over a month ago he left quietly for Motzorongo, without saying a word to anyone, and took the manager, Mr. Straube, completely by surprise. He spent two weeks, going over the plantation and watching the 150 laborers at work, and on pay days assisted Mr. Straube and his assistants in the store.

By request of the board of directors Mr. Clark attended the meeting of the directors in Chicago on Monday, September 15, and reported what he had seen. I was present at this meeting, and Mr. Clark said everything had greatly exceeded his expectations; that he could not find words to express the great possibilities the plantation afforded for enormous profits and that the only way one could obtain any idea of the immense wealth of the plantation was to visit it himself, as it was beyond comprehension.

After returning from the plantation, Mr. Clark doubled his first investment. This fact is certainly significant and speaks well as to the possibilities and security of the investment.

Don't delay longer in sending for a prospectus to the Motzorongo Co., 813 National Life building, Chicago, Ill. Get in on the ground floor while you have the chance. See the two-page advertisement.

How many readers intend to accompany me on the trip to Motzorongo, Mexico?

Eight, at present writing, have written to say that they will endeavor to go if they can arrange their affairs.

The regular railroad fare from Chicago to Motzorongo and return, including Pullman sleeper, is about $120. It requires ten days to make the round trip; this with two days in Mexico City, and a week on the plantation, will give us a three weeks' vacation.

Send in your names early.